Future of the Jews.

In George Elict's Daniel Deronda, Book VI., in Ampan's Magazine for Angust, Mordecal, the Ho-rew entitudiast, thus expresses his conception of he character and destiny of his race:

"Where else is there a nation of whom it may be as truly said that their religion and law and moral life mingled as the stream of blood in the heart and made one growth—where else a people who kept and enlarged their spiritual store at the very time when they were hunted with a hatred as flerce as the forest fires that chase the wild beast from his covert? There is a fable of the Roman that, swimming to save his life, he held the roll of his writings between his teeth and saved them from the waters. But how much more than that is waters. But now muon more than that is true of our race? They struggled to keep their places among the nations like horoes yea, when the hand was hacked off, they clung with the teeth; but when the plow and the harrow had passed over the last visible sizes of their land was true for their land. last visible signs of their flated was stifled with the blood of the sowers and planters, they said, 'The spirit is alive, let us make it a lasting habitation—lasting because movable—so that it may be carried from generation to generation, and our sons unborn may be rich in the things that sons uneorn may be rich in the things that have been, and possess a hope built on an unchangeable foundation.' They said it and they wrought it, though often breathing with scant life, as in a coffin, or as lying wounded amidst a heap of slain. Hooted and scared like the unewned dog, the Hebrory made himself award for his the Hebrow made himself envied for his wealth and wisdom, and was blod of them weath and the bath of Gentile luxury; he absorbed knowledge, he diffused it; his dispersed race was a new Phonicia working in the mines of Greece and carrying their products to the world. The native spirit of our tradition was not to stand still, but to use records as a seed, and draw out the to use records as a seed, and draw out the compressed virtues of law and prophecy; and while the Gentiles, who had said, What is yours is ours, and no longer yours, was reading the letter of our law as a dark inscription, or was turning its parchments into shoe soles for an army rabid with lust and cruelty, our Masters were still cularging and illuminating with teach fel interpretation. But the disperwere sull cauarging and maintaining with fresh-fel interpretation. But the dispersion was wide, the yoke of oppression was a spiked torture as well as a load; the exile was forced afar from brutish people, where the consciousness of his race was no clearer to him than the light of the ann to clearer to him than the light of the sun to our fathers in the Roman persecution, who had their hiding place in a cave, and knew nad their maing place in a cave, and knew not that it was day save by the dimmer burning of their candles. What wonder that multitudes of our people are ignorant, narrow, superstitious? What wonder? * * * The night is unto them, that they have no vicion; in their darkness they are unable to divine; the sun is gone they are unable to divine; the sun is gone down over the prophets, and the day is dark above them; their observances are as nameless relies. But which among the chief of the Gentile nations has not an ignorant multitude? They scorn our people's ignorant observance; but the most accurated ignorance is that which has no observance—sunk to the cunning greed of the fox, to which all law is more than a trap or the cry of the worrying hound. There is a degradation deep down below the memory that has withered into superstition. In the multitudes of the ignorant on three continents who observe our rites and make the confession of the divine unity, the soul of Judaism is not dead. Revive the organic centre: let the unity of Israel which has made the growth and form of its religion be an outward reality. Looking toward a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national earth may share the dignity of a national life which has a voice among the people of the East and the West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and undertaking. Let that come to pass, and the living warmth will spread to the weak extremities of Ierael, and superstition will vanish, not in the lawlessness of the renegade, but in the lawlessness of the renegade, but in the illumination of great facts which widen the young offspring of beloved memories.

* * Our national life was a growing light. Let the central fire be kindled again, and the light will reach afar. The degraded and scorned of our race will learn to think of their sacred land not as a place for saintly beggary to await death in loathsome idleness, but as a republic where the Jewish spirit manifests itself in a new order founded on the old; purified and enriched by the experience our greatest sons have gathered from the life of the ages. How long is it?—only two centuries since a vessel carried over the ocean the beginning vessel carried over the ocean the beginning of the great North American nation. The people grew like meeting waters: they were various in habit and sect. There came a time, a century ago, when they needed a polity, and there were heroes of peace among them. What had they to form a polity with but memories of Europe, corrected by the vision, of a better? Let our wise and wealthy show themselves heroes. They have the memories of the East and the West, and they have the full vision of a better. A new Persia with a purified religion magnified itself in art and wisdom. So with a new Judea, poised be-

A Little While.

A little while with tides of dark and light The moon shall fill; Warm autumn's gold be changed to shrouding

And winter's chill. A little while shall tender human flowers In beauty blow:

And coassiessly through shade and sunny hours Death's harvest grow. A little while shall tranquil planets speed Round central flame;
New empires spring and pass, new names succee And lapse from famo,

A little while shall cold star-tapors burn Through time's brief night;

Thou shall my soul's beloved One return With dayspring bright.

How oft in golden droams I see Him stand. I list His voice, As winning largess from his lifted hand

The poor rejoice; But waking beers that vision dear away, My better part, And leaves me to this pale and empty day,

This longing heart.

I cannot see Thee, but I love Thee Oh, Thine eyes that read The deepest secrets of the spirit, know

'Tis love indeed! A little while; but ah! how long it seems! My Jesus, como, Surpass the rapture of my sweetest dreams,

And take me home! Sunday Magazine

The Baby.

I need not be supposed to refer in this heading to any particular baby; for in the estimation of mothers, grandmothers, and other relatives, every baby born is the baby. But how is the baby regarded in the modern home? Either as an incumbrance or as a toy. The poor, the devotees of fashion look upon the little stranger as a burdon—an unwelcome addition to their cares. But in most cases it is looked upon as a new plaything, a sort of live doll, to be petted, drossed, admired, humored, and spoiled. Few, I fear, even in our nominally Christian homes, remember that the baby has an immortal soul; that upon that soul indelible impressions may be medo while it is in its mother's arms; that made while it is in its mother a rule; that its character may be formed and its destiny determined before it leaves the nursery. When I see how the vanity, selfishness, and self-will of children are cultivated by fond and foolish parents I tremble for the coming generation of American men and women. Oh for a return to the good and women. Oh for a return to the good old days when there was family government in the land! When children were early taught to honour their parents and obey them, instead of expecting their parents to gratify all their whims and caprices. Whoever makes an idol or a toy of his children must expect sorrow for himself and ruin for them, unless they are saved by the grace of God in spite of parental un-faithfulness.—Herald and Prosbutery.

The Physical Effects of "Coca."

At a recent meeting of the Edinburgh At a recent meeting of the Edinburgh Botanical Society a paper was read by Sir Robert Christison on the restorative and curative effects of the coca leaf of Peru (Erythroxylon coca), which has for many years been valued by the Indians as a preventive of bodily fetigue, and which has lately attracted so much attention owing to a belief that it was of some service to the American pedestrian, Mr. Weston, on the occasion of some of his walking feats at the Agricultral Hall. A diversity of opinion exists as to the effect of the cocaleaf by those who chew it. By some traleaf by those who chew it. By some tra-vellers it is maintained to be a pernicious stimulant, while others hold the opinion that moderately used it is beneficial to health. Of its effects Sir Robert Christison gave an account ascertaining by experi-ments he had made himself with a coca leaf, by which he had found that it was both a preventive of fatigue and resorative of strength after severe bodily exertion, and that it had no reactionary effect on the systom. His first experiments made with the leat were in 1870. Two of his students had come home thoroughly tired out with a 16-miles walk; instead of having dinner they each took an infusion of two drachms of coca; presently all signs of fatigue vanished, and they "promenaded" Princess street for a whole hour with ease and en-joyment. On returning home they ate an joyment. On returning home they are excellent dinner, felt light throughout the evening, slept well, and got up refreshed evening. Similar results were obtained in the case of other ten students some of whom had done a 30-miles walk, and Sir Robert has also made experiments upon himself with a coca leaf of an equally successful and comfortable nature. He is, it seems, overwhelmed by letters from all quarters respecting it. Women especially, having tried every other form of narcotic and stimulant, are very anxious to begin with the coca leaf. One lady who has written to Sir Robert Christison on the subject, " put her question in such a shape that he saw plainly that she meant to ask whether it would renew her youth."

State Nicknames.

vision of a better. A new Persia with a purified religion magnified itself in art and wisdom. So with a new Judea, poised between East and West—a covenant of reconciliation. Will any say the prophetic vision of your race has been hopelessly mixed with folly and bigotry; the angel of progress has no message for Judaism—it is a half-buried city for the paid workers to lay open—the waters are rushing by it as a forsaken field? I say that the strongest principle of growth lies in human choice. The sons of Judah have to choose that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign."

Sands make up the bar in the harbour's mouth on which vessels are wrecked; and little things in youth accumulate in character in age, and destiny in eternity.

Prayre, like Jonathan's vow, returns not sempty. Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others, but then they return with a richer lading at lest,

The Discipline of Sickness.

Severe illness is a great teacher. comes unbidden and unwelcome. Its stay is often prolonged, as if it were not an unsolicited visitor. At first we feel impatient, and submit with a very bad grace to the enforced confinement; we think that business cannot be neglected; that people must be seen; that not one of the numerous things can go on well without us. But this original impression soon wears away. We perceive that the great machinery of the world moves steadily on without our help, and even without so much as noting our absence. Our auxiety about many matters steadily diminishes, until, after a while, we wender at the intensity of the interest which we once felt in subjects which we have come to regard as of very The days seem longer, because we have attained a calm, patient, reflective mood; but they also have become pleasanter. Pain, if we suffer it, we have become accustomed to and maybe we feel a new oustomed to; and maybe we feel a new veneration for science on account of the relief which medical knowledge has afforded us. If the morning lowers, we confine our thoughts within doors, where all is cheerfal. It is the sunshine which, on a bright afternoon, streams into the windows of the still sick chamber, which awakens the greatest flood of reflections. We go back to our childhood and school-days. We think of those whom, perchance, we have not thought of for years before. But how fresh and distinct is our remembrance of them now! When we proceed to reflect what has become of them, and where they are now, our thoughts wander over many lands, but they rest mostly upon the churchyards. It is to those that one after another—it seems, as we summen them in memory, as if it were nearly all—of our youthful companions are gone. And yet it seems but yesterday that we were playmates together. We become sensible that, in reality, human life is indeed but a mere

God loves you; let this thought equalize all states. Let him do with us as with the waves of the sea, and whether he takes us to his bosom, or casts us upon the sand, that is leaves us to our own barrenness, all is well .- Guyon.

Interesting to Invalid Ladies.

HARLEMVILLE. Columbia Co., N. Y., July 9, 1878. R. V. PIERCE, M.D., Buffalo, N. Y.:

Dear Sir,-Your favor is just received. I intended to have written to you several weeks since concerning the improvement in my health, which is now very apparent.

I have used one bottle of Favorite Prescription with the best results, although I will admit I was somewhat discouraged after its use (for a short time only). I took it under very disadvantageous circumstances—having the supervision of the house, and during the season of "house cleaning" I was obliged, through the incompetency of help, to do more than I ought, and, of course suffered dreadfully, lifted when I ought no to have raised my hand, and did all I could to bring "order out of chaos,"—but upon laying aside all cares and continuing the remedy I find, after using less than one hottle, to be so much benefitted that I have discontinued the use, with no return of the symptoms of which I wrote you. I have suffered terribly, and what added to my distress was the consciousness of not procuring relief from ordinary sources. At times it seemed about impossible to stand so great was the distress. All of those severe neuralgic pains have disappeared, they were so bad at times I could hardly walk without some external pressure. They seem to have left me like magic, suidenly, and have had no return; all other symptoms have been removed. The severe weakness and faintness have disappeared, and I can go up stairs with comparative ease now. I would have informed you ere this of my improvement, for I appreciated it, but I was fearful it was only transient benefit I was receiving, but I think sufficient time has elapsed to consider the beneficial results permanent. Accept of my best wishes for your future success, and your kindness in advising me. Very truly,

MRS. M. NETTIE SNYDER.

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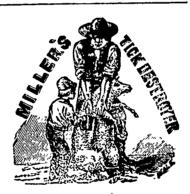
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Yersons have written to me from Alabama and
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commended them, and in uo instance where I have
i a thance of hearing from thom offect have they
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